1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

XXVI

The Stealing of the Mare

AMIR FUAZ HAD not brought his tribesmen to al-Hajal for the purpose of routing out marauding Fid'an. The encounter with them was accidental. The object of the Ruala *ghazu* (raid) was the recovery of a blood mare which the Saba had "lifted" a short time before. Falha, the "Luckbringer", as she was called, was of the best strain in Arabia and famed throughout the land. As soon as Fuaz learned that she had been taken, he dispatched Mnahi to the Saba with an offer of forty camels for her restitution—an exceedingly high value to put on a mare. But the Saba declined the offer. The only alternative to buying back Falha, as the Saba well knew, would be taking her back by force; and Fuaz honourably informed them that such was his intention. This did not amount to a declaration of war. It was rather a knightly challenge, and the rules of the game involved the tacit understanding that no blood should be shed unnecessarily on either side.

Fuaz's scouts—*Iyun*, the "eyes", the Bedouins call them—had tracked the mare to a Saba encampment in the vicinity and had thoroughly reconnoitered its surroundings. They had discovered that the Saba camels and horses, including Falha, were grazing under the guard of only a few youths, in a depression several miles away from the main camp, some seventy tents strong.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

136 223 The best of the young falcons is called *zên an-nâder*; the second best, *laziz an-nâder*; the third best, *kaṭ'ijje*; and the one which is of no use for anything is *tibe'*. The male provides food for both the female and the young. It brings home *ḥubâri* (bustards) and hares. If the young one falls out of the nest, only the male looks after it. If the male perishes, the female is glad if she can supply her young and herself with jerboas and mice, which are not particularly good for the young. When the young falcons are able to feed themselves is the most favorable time to take them out. A dealer in falcons gives them food until they are fully developed, whereupon he sells them to the Bedouins.

FIG. 2—Hunting falcons.

223 The catching of full-grown falcons involves less trouble. The falcon hunter, *ṭarrâḥ*, seeks out a suitable spot among the rocks, prepares a hiding place there, places two or three stones in front of it, fastens a small net between them, shakes clay over it, and connects it to his hiding place with a string. To a thin cord he then ties a raven, a handful of feathers, and a pigeon. By means of a slender thread he fastens the raven to a large stone between the hiding place and the net and gives it water and food; he himself keeps in his hiding place with the pigeon, and waits until the cry of the raven shows that the falcon is circling above it. He then cautiously pulls the raven in, so that in its place there remain the feathers tied to the same cord, while the pigeon sits down by the net. If the falcon flings itself upon the pigeon, the hunter releases the net by means of the string, catches the falcon, and immediately sews up its eyelids, *jekaṭṭeb aṭ-ṭejr*. After three or four days the falcon has become a little tame, *jeṣôdef*, and the stitches may be undone. The falcon [435] hunter sells untrained falcons for eight to twenty *mejidijjât* ($7.20-$18) each.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER IV

THE TENT AND ITS FURNISHINGS

THE CONSTRUCTION OF THE TENT

The tent is made of pieces of coarse black cloth known as *šuḳḳa* (*pl.*, *šḳuḳ*). The *šuḳḳa* is usually 60 to 70 centimeters broad and 15 to 60 *ḏrâʿ* (11.4 to 45.6 meters) long. The tent cloth is woven either of pure black goat's hair—both the heavy variety, *šaʿar ṣâfi*, and the light, *nôl*, being used—or else of cotton, with which only a small amount of goat's hair is blended, this being called *kumbok*. The weaving of tent material is carried on by many inhabitants of the towns and villages, and the Rwala buy it from itinerant traders, Rḥejbâwijjât or Kbejsât, or from those who make it. An ordinary tent with one main pole, which is about twelve meters long and nearly four meters broad, requires at least eight *šḳaḳ*, each 15 *ḏrâʿ* (11.4 meters) in length. If they are of pure goat's hair, *šaʿar ṣâfi*, 1 *šuḳḳa* costs 8 *meǧîdijjât* ($7.20); if they are of *kumbok*, a *šuḳḳa* costs 3 *meǧîdijjât* ($2.70); a *šuḳḳa* of *nôl* costs 5 *meǧîdijjât* ($4.50). The back wall, *rwâḳ*, of such a tent costs 3 *meǧîdijjât*; the lower part, *sefle*, of it, 1 *meǧîdijje* (90 cents); 15 *ḏrâʿ* (11.4 meters) of a narrow strip of goat's hair for strengthening the tent material, *ṭarâjež*, costs 2 *meǧîdijjât* ($1.80); two poles cost 9 piasters (40½ cents); and then there are the ropes, sold by weight: 1 *roṭol* (2.56 kilograms) for 13 piasters (58½ cents). Thus the smallest tent made of heavy goat's hair costs at least 33 *meǧîdijjât* ($ 29.70). Every four years, or five years at the most, a new tent has to be set up.

When a man has bought the tent material, he hands it over to the women, who sew the tent under the supervision of an experienced old woman. The old woman gives the following directions: "Draw the separate pieces, *šḳaḳ*, close together, *ṣaffenhen*; sew them with coarse threads of goat's hair, *ḫajjeṭenhen*; in the middle sew on the *ḳoṭb* [a small round board measuring about ten centimeters in diameter and having in the middle a circular opening cut out, through which the top

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

262 to powder, or strung on long threads, or scooped by hand
222 into leather bags. The locusts taste like the tails of crayfish.
251 They are eaten either without any preparation, *neǧǧân*, or food is prepared from them as from wheat.

In addition to bread, *'eǐš*, and locusts the Rwala eat the
262 following:

252 *'aṣîde*, a gruel made of milk and some flour,

beṣîle, a paste made from dates and flour,

basîse, a thin paste for young children, made of grape honey (*debs*) and wheat flour,

madrûse, a thin paste made of dates, boiled wheat, and butter,

maṭbûḫa, dates boiled in butter,

ḫmeǰ'a, bread boiled in milk and covered with camel's suet.

Burrul, husked wheat, and *ruzz*, rice, are very seldom found with the common Rwala.

317 The Rwala buy salt in the settlements of the Sirḥân depression. It is obtained in especially large quantities in the environs of Čâf and Eṭra. The settlers run the salt water into shallow pools, collect, *jezabberîn*, the salt left after evaporation into baskets made of palm fibers, *zebîl*, and shake it out in heaps, *ḫawâṣel*. They measure it like corn and sell
● [435] it. A single camel load (about 150 kilograms) costs a quarter or half a *meǰidijje*, according to quality, in addition to the tax for the chief. The best varieties of salt are those called *'aǐǐ* and *eṭrâwi*. Varieties of an inferior quality are known as *sabḫâwi*, which is obtained from the dried-up swamps, and *ṯḥejni*, or ground rock salt, of which there is an abundance in several regions.

271 For the preparation of food women require water, which they fetch themselves if a well is near, but which is brought by the herdsmen from wells at a great distance. Water is never wasted, and the Rwala look after it carefully, especially when they are on the march. On war expeditions or during raids the commander sees that each one obtains an equal amount of water. At sunset he picks up a pebble, places it in a wooden *ǰedaḥ*, and pours water on it until it is immersed. This is each man's share, *meḳṣûd az-zelema*. If hard pressed the Rwala kill the fattest camel, cut out the paunch, *čarš*, place it on a cloak, and squeeze the liquid from it into a leather bag, allowing it to cool and settle. They either drink it or, if it is too thick, they suck it into their throats through

Z:Musil S-4,5 (no date)1928 MD4 Rwala MD4

The Rwala add to the last verse: 539x 276

Jistâkel at-tumbâk miṯl eben ḥaḏḏâl
alli jaṣurreḥ bimṭâni redîneh.

He cannot live without tumbac, like Eben Ḥaḏḏâl,
Who ties it even into the folds of his sleeves.

Fahad eben Ḥaḏḏâl, the head chief of the 'Amârât, who camp on both sides of the middle Euphrates, like many other chiefs carried his water pipe on his camel even when migrating or on long marches. During the short halts, when waiting for the pack camels to come up, he would pour water into the pipe from a small pouch, put some moistened and crushed tumbac in the bowl, lay a red coal on top of it, and smoke. Such smokers usually have the tumbac tied in the lappets of their long shirt sleeves. An inveterate smoker of tumbac is generally punished with asthma.

WEAPONS

In every camp there are men employed in hunting. The duty of some of them is to supply the chief with meat for a strictly fixed sum. Such men always carry an old gun and ammunition with them. The ammunition belt, *meḫḫar*, is made of stout leather, *sêr*, to which two leather straps, *ǧudd*, are sewn behind; passing over the shoulders like suspenders, they are crossed over the breast and hooked by two iron clasps, *ḥrim*, to the belt in front. To each suspender, *ǧenâd*, two burnished copper tubes, *teṭârîf*, for powder are fastened. On the right of the belt the scabbard, *ǧwe'*, of a dagger, *ḥibrijje*, with an ornamented grip, *naḍâb*, is sewn; here also is tied a pouch, *maḫraṭ*, containing lead bullets, small shot, *raṣâṣ*, and caps, *ḫubṭân*. A hunter who does not carry his powder in the copper tubes, keeps it behind his belt in a small horn, *ḥorn aḍ-ḍaḫîr*, made of zinc or brass. Fastened to the belt with a long thin chain or leather cord is a large clasp knife, *ḥaṣṣa*, used in cutting the throat of the captured game, so that the blood may flow out. The rifles used by the hunters have caps and even obsolete flint locks. 224 463 293 411

For fighting, the Rwala have rifles of *ap-pum'*, *aṣ-ṣîḫâni*, and Mauser makes. Among the common Bedouins before the 713 435

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

popular. A genuine one cost 40 to 45 *meǧidijjât* ($36-$40.50) and was imported chiefly from Egypt; an imitation, *tuǧǧârijje*, which came from India, sold for 28 to 30 *meǧidijjât* ($25.20-$29). The *šêhâni* is a Turkish military rifle, a Martini; the *umm sunḳi* kind of *šêhâni* could be bought for 50-60 *meǧidijjât* ($45-$54), the *umm ḳufl* variety for 40-50 *meǧidijjât* ($36-$45). All modern rifles are called Mausers by the Bedouins. Breechloaders are not liked by the Rwala and the rifles fitted with breechblocks, *ummu-ṣ-ṣba'*, are less sought after than those without. The original Mausers, especially the Mannlichers, cost 50-60 *meǧidijjât* ($45-$54); the imitations, *tuǧǧâri*, were sold for as much as 20 *meǧidijjât* ($18) less. All arms were brought from the seaports of Jidda or al-Kwejt. During my stay with Prince an-Nûri he was visited by six trade caravans with war munitions. One of the caravans numbered 210 camels carrying more than a thousand rifles with many thousand rounds of cartridges as well as much lead, gunpowder, and many caps. In the camp of every tribe an expert mechanic may be found, who can repair guns and manufacture cartridges.

From time to time both the sons and negroes of the chiefs practice shooting. Their target, *nîšân*, generally is a black stone, a stick with a kerchief tied to it, or an old piece of clothing. The best marksman is rewarded by the chief with the head of the first camel he slaughters. *Ramje* (pl., *rami*) signifies a report, a shot. *"Bârûdi 'araft ramîha"* means "I know the reports of my rifle; *"w-allâh ramîha zên,"* "she shoots well." A *binduḳ* is a *bârûd* rifle with a flintlock or caps and is always feminine.

Ma' binduḳen lafẓât fammîha jeṣebni
laha 'ala ḥaṭwa-l-muǧannaḥ marâmi.

A rifle, the reports of whose mouth help me to reach my aim
And whose shots are destined for many a feathered one.

The words for bullet are *ṭalâṭi, rbâ'i, ḫmâsi, stâti* — the last being of the largest caliber. *Šêḫâne*, or *šêḫân*, are old rifles whose barrels are five or six-angled on the inside. If the barrel is round, or at least smooth, it is called *ḥamra*. *Binduḳijje* are men armed with *binduḳ* rifles.

Of the ancient weapons the spear, sword, saber, and dagger still survive. The spear, *rumḥ*, consists of a steel or

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

iron blade sharpened on both edges and a wooden shaft, *'ûd*. The blade is either broad, in which case it is called *šalfa*, or narrow, *ḥarba*. The *šalfa* either is brought from Persia, *'aǧamijje*, in which case it costs 2 or 3 *meǧidijjât* ($1.80-$2.70), or is a common one made by a blacksmith from iron for half a *meǧidijje* (45 cents). The *ḥarba*, manufactured chiefly in the town of ad-Dejr on the right bank of the Euphrates, is also called *'arejnijje* and sells for a quarter to a half *meǧidijje* (22½–45 cents). The sharpened edge of the *šalfa* or *ḥarba* is called *'asla*; the lower end driven into the wooden shaft, *ǧibb*. For the shaft, *'ûd*, either a thin but strong piece of wood, *'erč*, or a thick piece, *šâčri*, is used; shafts are also made from a hollow bamboo-reed, *ḳṣuba*, costing generally 1 *meǧidijje* (90 cents). The lower end of the shaft is provided with an iron point, *ḳunṭâr*, so that the spear can be stuck in the ground. Sometimes the spear is ornamented with ostrich feathers or thin chains fastened to the *ǧibb*.

The sword, *nemeša*, is either a *morrebi*, with three long grooves, costing 2-40 *meǧidijjât* ($1.80-$36); a *šentijân*, very flexible, costing 2-10 *meǧidijjât* ($1.80-$9); or a *ḥsênijje*, with a single long groove, also costing 2-10 *meǧidijjât*.

The sabers, *sejf*, are as follows: *dâbân*, 5-10 *meǧidijjât* ($4.50-$9); *hendi*, made of black steel, 40-150 *meǧidijjât* ($36-$135); *'aǧami*, of gray steel, 5-40 *meǧidijjât* ($4.50-$36); or the *ǧawhar*, made of cast steel from Ḥorâsân, 150 *meǧidijjât* ($135). The grip, *ḳuma'*, of the sword or saber often extends up to the *šubbâk* guard, where the blade begins, and is richly ornamented with gold and silver. The scabbard, *ǧefir*, is provided with two metal rings, *ḥwâmel*, to which the cord used in hanging up the sword or saber is fastened.

The dagger is either short and narrow, *šibrijje*, or broad and long, *ḳdejmi*, or broad and short, *ǧanǧar*. It costs as much as 3 *meǧidijjât* ($2.70), but if the handle is ornamented with gold chains and precious stones it may cost 50 *meǧidijjât* ($45) and even more.

Spears are carried mainly by the poorer Bedouins, the sword and saber only by the more important men; but every one is in possession of firearms, be it a revolver or a rifle.

The revolver, *reššâš*, is either the old heavy kind, *harmâr*, which was formerly used by the Montenegrins and is sold for 12 to 14 *meǧidijjât* ($10.80-$12.60), or the Mauser, either of the *ebnstatin* or *eubifei* variety. The original *ebnstatin*, from

411 St. Etienne, cost 20-22 *meǧidijjât* ($18-$19.80); its nickel
713 imitation, manufactured in Egypt and al-Baṣra, sold for 4-15
435 *meǧidijjât* ($3.60-$18.50).

CARE OF THE PERSON

515 To cleanliness the Rwala pay but scant attention. Water must not be wasted, as there is hardly enough for drinking and cooking. In a sand desert they rub their hands and faces with clean dry sand. The clothes are washed and a bath is taken only when they camp near a large rain pond. The youths make their ablutions in the day time, the girls in the evening.
[296] The clothes are washed, as a rule, by a negro or a Ṣlejb woman, the mistress of the tent and her daughters looking on disinterestedly, scratching themselves all the while, for it never occurs to them to rid themselves of their lice or to cleanse their dresses thoroughly. Once in a while, perhaps, a wife will delouse her husband, *tefli brâseh*, a sister her brother or sweetheart, a mother her children, and women other women. Soap is kept only by the chiefs for their guests. For themselves they gather *ǒnân*, drying, powdering, and then using it in washing. I brought European soap to some women, but instead of washing themselves with it, they rubbed it dry all over their hands and body for the sake of its pleasant odor.

291 The tribes and even the clans of the Rwala differ not
614 only in their dialect, but also in their dress. All Rwala wear
184 the same dress, but of different colors, cut, and ornament. If a Rwejli sights a troop of riders in the distance, he can tell at once whether they are Rwala and of what clan. He knows this from their saddles and decorations on their saddlebags; the color of their kerchiefs, mantles, boots; the fashion in which they are dressed; their style of sitting in the saddle, etc. He can distinguish from afar a Freǧi from a Kwêčbi, and these from a Mur'aẓi. Still greater are the dissimilarities between the Rwala and the Sba'a or Sḳûr. A stranger needs months in which to learn the differences in the dress of the various 'Aneze tribes — and years before he is able to distinguish the members of the different clans of the same tribe.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD

426 time when camel markets are held, namely in July or August,
452 when the Bedouins camping in the tilled country sell their camels, *waḳt al-mowsem*. Every debtor brings his bondsman, who declares in the presence of the creditor that so much is owed and that the principal together with the interest, *marbaḥ*, will be paid at a certain stated date. Should the Kubejsi in the meantime die, his host, *mu'azzeb*, collects the amounts due to him and hands them over to his heirs. Debts contracted with the Kubejsât, the Bedouins pay regularly enough, mainly because they fear that otherwise no merchants would come to them.

443 When the Rwala camp in a settled region, some of the big merchants send messengers to the prince to inquire whether he will allow them to come to his camp with goods to sell. If the messengers receive the prince's assurance that he will take them under his protection, *bwağh aš-šejḫ*, the wholesaler loses no time in dispatching his employees to the camp, and before long from fifty to seventy white tents, *ḫijâm*, will be seen in the prince's camp. In these everything is sold that the Bedouin's heart desires. For each of these tents one new pack saddle, *ḥedâğe*, and one *roṭol* (2.56 kilograms) of green coffee are delivered to the prince as his due. Their stay in the camp terminates about the middle of August, for at the end of that month the Rwala usually return to the inner desert.

437 In the settled territory many merchants take camels in
● 435 exchange for their wares, thus enabling the Bedouins to provide themselves with everything they need or desire. The sons of the desert are like children in this respect, wanting all they see or whatever takes their fancy and little caring whether they really need it or not. They buy all sorts of expensive things, often toys, which they soon spoil and then simply throw away as useless. As long as they have camels, or at least the money received for them, they pay cash; when this is gone, they either borrow money or buy on credit without worrying when or if ever the debt will be paid. It is a common saying in the desert: "Debt eats away the profit of him who borrows, *ad-dên ḳaṭṭâ' rizż al-mežbel.*"

POEMS RELATING TO ḲUṢARA' AND KUBEJSÂT

539 There are frequent references to both the stranger *ḳaṣir* and the merchant in Bedouin poems.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

from Arabia, they act as agents for the importing of coffee, spices, and rice, not only by ship or railroad but also by pack camels, and they supply the Bedouins with arms. There is no large settlement in inner Arabia where an agent of Eben Bassâm does not reside. 442

The Âl Sâlem family also is now engaged almost exclusively in the buying and selling of camels. These merchants hail from ad-Der'ijje but live at Bagdad and Damascus. Members of this family once helped the Wahhâbite princes of the Eben Sa'ûd family with money, and even now they have many friends in Neǧd.

The third firm engaged in trading in camels — also in clothing — is the Âl 'Îsa family. They reside at Damascus and trade chiefly with the 'Aneze and Ḥwêṭât tribes.

The wholesale dealers hardly ever visit inner Arabia. They have their middlemen to whom they furnish money for dealings on their behalf. All these middlemen or agents are natives of al-Ḳaṣîm and are called 'Aḳejl, whether they belong to the tribe of that name or not. An 'Aḳejli agent gets money from the wholesale dealer to buy camels from a certain tribe. He drives the animals which he has bought to Egypt or al-Baṣra or al-Kwejt where he sells them, dividing the net profit with the wholesale dealer in such a way that the latter gets two-thirds or half of it. If the agreement was that the wholesale dealer was to get two-thirds, he must stand the entire loss that may result from the transaction; in the other case the loss is shared equally. It should be said in explanation of this that the demand for camels is not always the same. Often prices in Egypt and al-Baṣra rise suddenly; the Bedouins learn this and ask more too; the middleman or speculator, as he might be called, has to buy dear, but when he brings the camels to the market the price may have fallen and he must sell at a loss. 442 446 [435 455]

Such an 'Aḳejli agent hires assistants, usually his countrymen from al-Ḳaṣîm, provides himself with light white tents, coffee, rice, and often also arms both for sale and exchange, and rides with letters of recommendation to the prince or chief of the tribe from which he means to buy. Having delivered the letters and gifts sent to those dignitaries by the wholesale dealer, he puts up his tents either in the prince's camp or, if permitted, in the camp of some chief. The chief of the camp where the trader has put up his tents is also his host, 442 437

231

In 1909 the price of a

maḫlûl was	10 to 12	*meǧidijjât*	($ 9.00– 10.80)	435
mafrûd	15 „ 20	„	($13.50– 18.00)	
ḥežže	18 „ 28	„	($16.20– 25.20)	
ǧed'	30 „ 40	„	($27.00– 36.00)	
ṭeni	40 „ 60	„	($36.00– 54.00)	
rub'	60 „ 80	„	($54.00– 72.00)	
good riding camel	85 „200	„	($76.50–180.00).	

The prices fluctuate according to supply and demand; the price of fat old she-camels varies in accordance with the price of cotton in Egypt. If the *fellâḥîn* in that country have had a profitable year, they do not stint themselves in camel meat.

For camel's hair the Bedouins get but little. The largest quantity of hair and the longest is given by male camels up to their seventh, and by she-camels to their ninth, year. The older the animal the thinner its hair, the old ones being almost entirely bald on the shanks, belly, and both sides of the neck. Toward the end of April and in May camel's hair is gathered by girls, *al-bel ṭarr wabarha*, who make it into saddle bags, blankets, and sacks. 237

The camel is ridden by the Bedouin on lengthy marches. Indeed, such marches are always made on camels, never on horses. The she-camel is more enduring than the male, persisting longer without abundant pasture or water and not weakening even in the rutting time, whereas the males in the month of February are exhausted to such a degree that they cannot rise from the ground. 492

The most highly valued are those riding she-camels which can eat their fill while on the march without stopping or deviating from their course. An animal of this kind is called *ḥanîč*.

Hedijje is the term applied to a she-camel which grazes only near her resting rider and will not go far enough to lose sight of him.

A female riding camel who is loath to part from her young or herd moans grievously, *taḥenn 'an welef*, for several days and is called *mîlâf*. But often the murmuring becomes a habit lasting for months. Day after day, and often at night as well, the rolling murmur is heard at regular intervals. It will not cease unless the animal's mouth is tied with a cord, but even then a subdued sound is heard. No sooner is the 231

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

only when racing or in the attack, *ṛâra*. To stop his animal the rider cries: *"Hamš ḥaj;"* to start it: *"Ġhara ġharab."* 492

If I call a person, I say of myself:						*aṣiḥ.*
„	„	a mare	„	„	„	*aṭ'i.*
„	„	camels	„	„	„	*ešâje'.*
„	„	a donkey	„	„	„	*eḳarreš.*
„	„	a dog	„	„	„	*ešli.*
„	„	sheep	„	„	„	*eṭhi.*
„	„	a falcon	„	„	„	*aḍ'i.*

As mares are hardly ever sold, they have no fixed price. If a man wishes to buy a certain mare, he must pay whatever the owner asks, and the latter generally wants more than the buyer offers. It is said in the desert that the price of a thing is fixed by him who wants it, *aṣ-siḍ'a tetbaʿ ar-râṛeb.* The Bedouins pay each other as much as ten camels for a yearling mare; for a three-, four- or five-year-old mare they offer from fifteen to thirty thoroughbred riding camels. An adult stud horse is usually cheaper than a yearling mare. 435

LOSS OF HORSES

When a Rwejli's mare has been captured by the enemy and then recaptured by another Rwejli, the latter is obliged to return it to his fellow tribesman but must be paid a she-camel as compensation. A colt of the same mare captured by a Rwejli must also be given back to the owner, six camels being the reward in this case. Such a colt is known as *ṛî'*. The question then asked is: "Didst thou get thy [captured] mare or her colt? *ǧâtak faraṣk wallâ-l-ṛî'*." 425

On learning who has recovered the colt of his captured mare, her owner goes to him, saying: "The daughter of my mare is with thee, I demand her from thee, *ana ǧâri'ha 'alejk.*"

"That is not true, this is not the daughter of thy mare. I myself paid so-and-so many she-camels for her;" to which the owner replies:

"Good, now keep to the figure thou sayest thou hast paid, *oḳ'od li bimâ siḳt*, till I bring my witnesses."

"I will do so," agrees the other, and those present declare:

"We are thy witnesses that he will keep to such and such a figure and that he will neither sell nor take away the colt."

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

"Go to So-and-So and get an abatement of the blood price for us!" 628

To this the chiefs generally agree readily. They call on the avenger proper, who according to custom prepares a meal for them and invites them to eat, with the words: "Say the name of Allâh over your meal, *sammow 'ala zâdkom*"; they answer:

"We shall not do so before thou givest us what we have come for, *ḥenna mâ nesammi kowd alli ḥawwalna leh tanṭejnah*."

"May Allâh preserve your life! Whatever ye may wish stands before you. *Ḥajjâkom allâh alli tabṛūn 'enda waǧhakom*."

Here the first chief interjects: "How many she-camels wilt thou give to me?"

"I will give thee five!"

"O Allâh, dost thou esteem me so low?"

The host obligingly raises his offer. The other chiefs, too, ask for something and then declare that they will present all the animals they receive to the culprits.

No chief or surety must ask or accept compensation for aiding those who carry on the blood feud in defense of the culprit, for that would stain his honor. His sole reward is the public acknowledgment that he has been instrumental in doing good, *msajjer ḥsane*, and preventing fresh shedding of blood. The guilty party show their gratitude to their protectors in various ways. They like best of all to raise a white flag over the tent of the culprit proper, where they leave it for several days and ride around the camp shouting: [677]

"May Allâh whiten So-and-So's face! may he exalt his name both in this world and hereafter!"

The returning culprits are welcomed by their fellow tribesmen with equestrian mock battles, merry feasting, and cries of joy, *zarârît*. For do not they return who might have been lost forever?

The blood price of a man, *medda rkaba*, from a related tribe is one mare, fifty she-camels, and a complete rider's equipment. For the blood of a woman no more than twenty-five she-camels is paid, because a woman is never valued as highly as a man, *mâ hi miṯl az-zelema nâḳeṣa 'an az-zelema*. The compensation for a man from an alien tribe is only seven camels. [435 562]